

A
S E R M O N

Preach'd in the Parish-Church of

St. SEPULCHRE,

J U N E the 13th, 1717.

Being Thursday in Whitson-Week;

AT THE

Anniversary Meeting of the CHILDREN
Educated in the Charity-Schools in and about the
Cities of LONDON and WESTMINSTER.

By the Right Reverend Father in GOD,
WILLIAM, Lord Bishop of SALISBURY.

Publisb'd at the Request of several of the Gentlemen
concerned in this CHARITY.

L O N D O N,

Printed by Joseph Downing, in Bartholemew-Close near
West-Smithfield, 1717.

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Printed by Joseph Stansfield, in Strand near
St. Dunstons Church, 1717.

Gift no less than the Life of the Son of God



And our Charity even to our most provoking
Enemies. And if we consider this Christian

Charity in the evening as to the
Objects, and that Injunction which he

JOHN xiii. 34.

*A new Commandment I give unto you,
That ye love one another; as I have
loved you, that ye also love one
another.*

Charity, which we consider like to
the Love of God, which is the Love of

THESE Words contain one of our
Saviour's dying Injunctions, which
he gave his Disciples when he
was taking his Leave of them; the
Duty enjoined is that of Christian Love and
Charity, of which he was the greatest Pat-
tern and Example that ever was, if we con-
sider either the Value of the Gift he was
then going to bestow, or the Unworthiness
of those for whom he intended it: The

Gift no less than the Life of the Son of God; those for whom he was to lay it down, his professed Enemies; by both which he hath taught us, to be ready to contribute all that is in our Power, to the Relief and Support of our poor necessitous Brethren, and to extend our Charity even to our most provoking Enemies. And if we consider this Christian Charity in that extensive Meaning as to the Objects, and that Intensity in which he has enjoin'd it, as to the Measures and Degrees of it, we shall find it is a *new Commandment* indeed, and such as no other Institution but his, ever laid upon its Professors; tho' if we consider likewise the Motives enforcing it, which are peculiar to Christianity too, that of our Lord's Example, with others which I shall by and by insist upon, we shall see Reason enough to set about the Practice of the Duty.

I may not pretend, in the Compass of a Sermon, to treat of this great Subject, in all the various Kinds and Parts of it; but shall confine my self at present, to that particular Branch of it, which relates to the Poor and Necessitous, and consists in relieving

ing their Wants, and contributing to their Support. And in speaking to this, I shall,

First, Consider the Duty it self in that Extent, in which it is enjoined by the Christian Religion. And,

Secondly, Shall enforce the Practice of it, by such Motives as are peculiar to that Institution. And,

Thirdly, Apply the whole to the present Occasion.

First, I shall consider the Duty it self in that Extent, in which it is enjoined by the Christian Religion.

And here Three Things are to be enquired into; Who are the proper Objects; What the just Measures; And what the right Principle of this Charity.

The First is that Question of the Lawyer's, in *Luke x. 29.*— *Who is my Neighbour?* To which the Story which our Saviour told upon that Occasion, will give us a very satisfactory Answer; where He represents a Jew assaulted in his Journey by Thieves, stripped,

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and wounded, and left half dead in the Way; A Samaritan travelling that Road, saw him in that pitiful Condition, and had Compassion on him, he put on Bowels of Mercy towards him, and not only so, but Kindness also; he did not only pity, but relieve him too, and that suitably and proportionably to his Wants, for he went to him, and bound up his Wounds, pouring in Oil and Wine, and set him on his own Beast, and brought him to an Inn, and took Care of him, and when he departed, he gave the Host Money and Charge of him, promising also to repay whatever should be further expended upon the wounded Man's Account.

Now we are to consider, that the Jews and Samaritans were professed Enemies, and Haters of one another; there was not so much as any Civil Commerce between them: When our Saviour, tired with his Journey, sat on Jacob's Well, and desired that small Courtesie of a Woman that came thither to draw Water, to give him a little to drink, she wondered that he being a Jew, should ask even that poor Favour, or rather Act of common Humanity, of her that was a Samaritan, John iv. Another Time, when he sent his Disciples
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into a Village of *Samaria*, to make ready for him, the *Samaritans* would give him no Reception, because *his Face was as though he would go to Jerusalem*, Luke ix. On the other Hand, what Thoughts the *Jews* had of the *Samaritans*, may be gathered from that Expression of theirs to our Saviour, in the viiith of St. *John*; who being baffled by him, and having no Return to make but reviling and ill Language, call him, as the most reproachful Title they could give him, a *Samaritan*; *Say we not well that thou art a Samaritan?* They knew very well that he was not a *Samaritan*; but as a *Turk* is used among us as an Expression for a cruel barbarous Man, and a *Jew* to signifie a covetous, griping Extortioner, tho' they are not *Turks* or *Jews*; so here they used the Word *Samaritan* to Christ, as the most odious Name they could call him by: And yet notwithstanding all the Distance, and Hatred, and Enmity, that was between them, our Lord, in Answer to the Question, *who is my Neighbour*, gives an Instance of a *Samaritan*, performing the most kind and charitable Offices to a distressed *Jew*; thereby intimating, that any Person in Want or Misery, tho' a Stranger or Enemy to us, must be looked up-
on

on as our Neighbour, and an Object of such Relief and Assistance as we are able to give him.

When I said any Person in Want, I meant such as are so necessarily, and not through their own wilful Default and Idleness: Such as cannot support themselves, or their Families, by their honest Labour, not such as can, and will not, but choose to live lazily by a Trade of Begging; as to such, 'tis so far from being Charity, or a Duty to relieve them, that, on the contrary, 'tis a Sin; a Sin against the Laws of the Land, which require that such should be corrected rather than relieved: A Sin against that Apostolical Rule, that *those that will not work, should not eat*: A Sin against the very Persons so relieved, who are thereby encouraged in that Idleness, which is it self a Sin, and may probably lead them on to greater: A Sin against the Publick, which by such Encouragement, is hinder'd from the Service which was justly due from those Persons, who are become Pests and Nuisances to it: A Sin against the truly Poor and Necessitous, who suffer by our misplacing our Charity upon undeserving Objects; for

by how much we give to such, by so much the less able are we to relieve the others.

The proper and deserving Objects of this Sort of Charity, are such whose Wants are real, who are well disposed to Industry and Labour, but either are disabled by Weakness and Impotence, Sicknes or old Age, or other Methods of God's wise Providence; or if they are able to work, cannot have Employment, tho' they desire it; or else have so large a Family, that their honest Labour and Diligence cannot support them; Poor House-keepers, Prisoners, Widows, Orphan Children, &c.

And as to these and such like, no Difference of Country, Opinion, Party or Religion; no Affronts or Offences against us, must be any Obstructions to our Charity, or hinder us from affording them such Relief, as their Wants require, and our Abilities will allow us to give.

Indeed where the Objects are so many, that our Charity, if we would, cannot reach to them all, there we have a Judgment of Discretion, and may prefer one before another. Where several are under a common Necessity, and their Wants and Circumstan-

ces are alike, there no doubt we may have Regard to the Relation that any of them bear to us, whether it be natural, civil, or spiritual; to their Worth and Deserts, and give the Preference accordingly; but where the Circumstances are unequal; some are under only some common Wants, others driven to the last Extremity; there the latter, tho' the more unworthy, must be preferred, and the Considerations of Desert or Relation must give way to the pressing Necessity.

Secondly, I am in the next Place to speak to the Measures of this Charity: And here it must not be expected, that I should particularly determine the *quantum*, what Proportion of his Estate or Income every Man should give; Mens Circumstances are so various, that no one particular Rule can reach them all, and God has left it to every Man's Discretion to do as he purposeth in his Heart; But yet some general Observations may be drawn from Scripture, which, if every Man will honestly apply to his own Case, will be sufficient to direct his Practice in this Matter.

St. Paul giving Directions to the Corinthians, about their Collections for the Poor, in the

the xvth Chap. of 1st Epistle, 2 Verse, advises, *That every Man should lay by in Store Weekly, i. e. for the Relief of the poor Saints, as God hath prospered him:* Where I observe,

1. That the Fund out of which a Man must be charitable, is that wherewith *God hath prospered him*, i. e. that which is his own, and which he came honestly by: What a Man owes to another, under which I comprehend a competent Provision for his Family, he cannot call his own; Justice must take Place of Charity, and where both cannot be done, a Debt must be paid rather than an Alms given; what a Man came dishonestly by, is yet less his own, and cannot be said to be that wherewith *God hath prospered him*: Nor can it be imagined that any Thing gotten by Violence or Fraud, can be a Sacrifice with which he will be pleased, *who hates Robbery for Burnt-Offerings*: *Zaccheus*, in the xixth of St. Luke, when he entertained Christ, and was mercifully received by him, thought it not enough to declare, that *the half of his Goods he gave to the Poor*, which yet was a large Gift; for the 2d Verse tells us, *he was Chief of the Publicans, and was rich*; but adds, *if I have wronged any Man, I restore him fourfold.*

The Fruits of Oppression or Deceit, are no Offerings for the Altar of God; what is obtained by such Methods, must be restored to those, from whom it has been unjustly taken; if they are dead, to their Children or Heirs; if none of them are to be met with, it must be disposed of to the Poor; but yet it cannot be placed upon the Account of Charity, it is only an Act of strict Justice: What remains clear to a Man after Satisfaction made of Debts justly contracted, and Restitution of whatsoever has been unjustly obtained, is the only Fund for Charity. I observe,

2. That as this is the only Fund for Charity, so our charitable Distributions must be in Proportion to our Fund; we must lay by for charitable Uses, as, or in Proportion to that, which, by God's Blessing, we have received; of those who have larger Incomes, larger Distributions are required, as from those that have less, less will be accepted. *Give to the most High, says the Son of Sirach, according as he has enriched thee. If thou hast Abundance, says Tobit, give Alms accordingly; if thou have but little, be not afraid to give according to that little.* I observe,

3. That our Distributions must bear a large Proportion to our respective Funds. This I gather,

1. From those Expressions which St. Paul uses in his Exhortation to this Duty, in 2 Cor. ix. of *sowing bountifully*, of *abounding to every good Work*, of *being enriched in every Thing to all Bountifulness*, of *liberal Distributions*, &c. And,

2. From that Consideration with which he enforces it, ver. 8. *That God is able to make all Grace abound to them*, i. e. to furnish them with such a plentiful Supply of the Things of this World, as shall answer their own Wants, and enable them to supply the Needs of others; which seems to imply, that he expected they should be ready, if Occasion should require it, to give so liberally, as in some Measure to impoverish, and put themselves in a Condition of Dependance upon the Providence and Power of God for a Supply; and this he intimates again in the 10th Verse, where, praying for a Blessing upon them for their Liberality, he begs that he that furnishes the liberal with the Power and Will to be charitable, would *minister Bread for their Food*, i. e. provide all Necessaries for them.

them, as well as increase the Fruits of their Righteousness: So that hence we see, that we must not only communicate to our poor Brethren, out of our Superfluities and Abundance, but be willing, if their Needs should require it, sometimes to put our selves to some Streights, rather than not supply their pressing Necessities.

4. I shall add but one Thing more upon this Head, and that is that excellent Rule of our Saviour's in *Matt. vii. 12.* *Whatsoever ye would that Men should do to you, do ye even so to them:* and certainly whenever a proper Object of Charity presents it self to me, if I would but suppose my self in that poor, hungry, naked, destitute Creature's Circumstances, and him in mine; and consider what, and in what Proportion, I might then lawfully and reasonably desire he should do for me, and perform to him accordingly; I should then come up to the just Measure of Charity; for I should love my Neighbour as my self.

The *Third* Particular to be enquired into, is the right Principle of this Charity; and if this be wanting, let it be placed upon the most proper Objects, and distributed in the largest

largest Proportion, 'twill not be accepted by God, nor entitle me to his Favour; if Vanity and Ostentation, and a Desire to be seen and admired for it by Men, be the Motives of it, their empty Applause is all the Reward I must expect for it: No, if I would have my Charity placed to God's Account, it must proceed from Principles that respect him, from *Obedience, Love, and Faith*; and if I am charitable out of a Sense of Duty, and in Obedience to his Commands, who has strictly enjoined me to be so; out of a Sense of his Love and Bounty to me, and the Obligations of Gratitude, which I lie under to him for it, thankfully embracing the Opportunity of making some Acknowledgements of his Goodness and Mercy; some small Returns for it to his poor Members, whom he has appointed as his Substitutes, to receive those Expressions of our Love, which he is not capable of; and out of a firm Faith in his Promises, relating both to this, and the other Life, being fully perswaded that whatever I dispose of in Charity, is placed out in the safest Hand, and at the best Interest; assuring my self that I shall reap according to my sowing, in the Blessings

things of this World, if God sees them best for me; but certainly in the more valuable ones of the next; my Alms will come up before God, as a Sacrifice of a sweet smelling Savour; and even a *Cup of cold Water*, bestowed by such as have not more to give, out of such Principles, will not lose its Reward.

Thus I have considered the Duty, with Respect to its Objects, Measures, and Principles.

2. I now proceed to the Obligations enforcing it, which are peculiar to Christianity.

Now to the Engagements which Nature has laid Men under to this Duty, as that they are all Brethren, in Respect of their Origin, as being made of one Blood, and descended from the Loyns of one common Parent, and that therefore they ought to *love as Brethren, and be pitiful*; That no Man is Self-sufficient, but in some Respect or other wants the Assistance of others; and therefore 'tis highly reasonable that every one should give that Help to his Brother, which his own Wants and Infirmities may make him some time or other stand in need of from him.

To these and other natural Motives to this Duty, Christianity has added these following ones.

First,

First, As Christians, we are much more nearly related to each other, than we were by Nature; by Nature we are all Brethren, but as Christians, we are all Members of one Body.

This Consideration St. Paul insists largely upon, in the *xiith* Chapter of his first Epistle to the *Corinthians*, to perswade them to a Sympathy, and Fellow Feeling with each other, in their several Circumstances; to a tender Concern for, and mutual Care of one another: He urges that the Body natural, tho' it have many Members, is yet one Body; that tho' the Foot is not the Hand, and the Ear is distinct from the Eye, yet each of them are Members of the same one Body; that no one of the Members can say, it has no need of another; but the weakest and less honourable are useful and necessary in their proper Places; that God hath so temper'd the Body, and disposed or set every one of the Members, that there should be no Division, no separate Interests in it; but that each should have the same kind Regard to another as to it self; sympathizing with the others in all Conditions, whether of Pain or Pleasure, feeling the Smart when any other

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Member receives Hurt, and being eased when that is relieved; that as the natural Body is one, being inform'd by one Soul, which animates all the Parts of it; so the Mystical Body, the Society of Christians, being inform'd by one Spirit, communicated to it from the Head Christ Jesus, which gives spiritual Life and Motion to all the living Members of it, is one likewise; from whence he infers, that therefore all the Members of this spiritual Body should have the same Sympathy with one another, as those of the natural have, *Rejoicing with them that rejoice, and weeping with them that weep*, putting on, as becomes Persons so closely united to them, *Bowels of Mercy and Kindness*, to their suffering Fellow Members, heartily compassionating, and readily relieving them, as bearing a Share in their Afflictions with them.

2. The Performance of this Duty of Charity, is made by our Saviour the distinguishing Mark, by which his Disciples are to be known, from Men professing any other Religion; *A new Commandment*, says he in the Text, *I give unto you, that ye love one another. By this shall all Men know that you are my Disciples, if ye have Love one to another.* As if he should

should have said; no other Institution ever enjoin'd this Duty in so extensive a Meaning as to the Objects, or in so intense and high a Degree as to the Exercise, and Instances of it, as mine does; and therefore by your faithful Discharge of it, in the Sense in which I require it, the World will know you to be Christians, and distinguish you from the Followers of any other Master. Now will it not be very unseemly for a Christian to appear without his Livery, without the Badge of his Profession? Will it not look as if he were ashamed of his Master, or his Service? And may he not expect that his Master in his Turn will be ashamed of him, when he shall come in the Glory of his Father, with the Holy Angels? A Disciple of Christ without Love to his Brethren, an uncharitable Christian! They are Contradictions, they are incompatible Denominations, whoever is one, is not the other; he that is a Christian, is not uncharitable, and he that is uncharitable, is no Christian: And this will appear yet more clearly from the

3. Obligation to this Duty, peculiar to Christianity; namely, the Example of Christ, which was such a one as the World never

heard of before or since; Now to this End has Christ left us an Example, that we should follow his Steps; and in no one Instance has he more frequently or earnestly call'd upon us to imitate him, than in that of Love. See how pathetically he urges his Love to them, as a Motive to engage his Disciples to love one another, St. John xv. 12, &c. *This is my Commandment, says he, that ye love one another, as I have loved you. Greater Love hath no Man than this, that a Man lay down his Life for his Friends, ye are my Friends. — I have called you not Servants, but Friends — Ye have not chosen me, but I have chosen you.* Here he sets forth the Greatness of his Love to them, in that he was ready to give the highest Instance of Love, that any one could give to his dearest Friend, even that of dying for them; in that he had treated them all along not at that Distance, which the Relation of Master and Servant might call for, but with the Intimacy and Freedom of Bosom Friends; and in that he had placed his Affections upon them, before they had made any Advances towards him: And to what End does he insist upon all this? Why only to prevail with them to obey that Command which he gave them

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in the Beginning of this Discourse, and which he here immediately repeats, *These Things I command you, that ye love one another.*

The Example of Christ ought surely to be a most forcible Motive with Christians, to imitate him in any Instance, wherein he has proposed himself as a Pattern to them, for it is our very Profession to follow the Example of Christ, and be made like to him; but in this there is something so peculiar, that if it cannot prevail upon us any other Way, yet at least it must shame us into a Compliance with it; for with what Face can I profess my self a Disciple of the compassionate and bountiful Jesus, whose whole Employment was to go about doing Good, ministering to, and relieving the corporal and spiritual Wants and Ailments of all miserable Objects, that were presented to him, if I, having this Worlds Good, can see my Brother have need, and shut up my Bowels of Compassion from him?

Has my liberal Master given me all Things richly to enjoy, all Things appertaining to this Life and Godliness, all Things necessary to my safe Passage through this World, and to my Happiness in the next? And can I see my poor Brother grappling with Necessity, pressed

pressed down by Afflictions, and refuse to communicate out of the Abundance which I have freely received, towards the supplying his Wants, and supporting him under his Pressures?

Alas! what can I say in Justification or Excuse of my self? Is my poor Brother much my Inferior, far below me? Why, what was I to Christ, poor Dust and Ashes to him, who is over all, God blessed for ever? Is he incapable of meriting any Kindness from me, or returning any to me? Why, what had I deserved from Christ, when he left the Bosom of his Father, the Glory he had with him before the World was, to come down upon this Earth, to live a persecuted Life, and suffer a shameful Death for my Salvation? His Love to me preceded my very Being, and supposed my Rebellion against him that gave it me; and what Reward am I able to render unto him for all his Benefits? All my Goodness cannot extend to him; I cannot be profitable to him; nor is it Gain to him if my Ways were perfect: Nay, is my Brother my provoking, ungrateful Enemy; has he wilfully injured me, when I had deserved well from him? Why, on what Terms

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was I, and were all Mankind With Christ, when he undertook that amazing Work of the Redemption of the World? Did he not hereby recommend his Love to us, that while we were Sinners, He died for us? If this Love of Christ cannot constrain us to follow his Example; if the Circumstances of it cannot answer all Objections against our Charity to our Brethren; I shall add but one Motive more, namely,

4. The Consequences which the Gospel assures will attend our Performance or Neglect of this Duty: it is through the Gospel that Life and Immortality are brought to light; i. e. there are more clear Revelations made in the Gospel of a future Judgment, and the Rewards and Punishments of another Life, than the World enjoy'd before: And he that is to execute that Judgment, and assign those Rewards and Punishments to Men, accordingly as they shall have obey'd, or not obey'd his Laws, has given such a Description of his intended Procedure, in the 2nd of St. Matt. as if this Branch of Charity, the relieving those that are in Distress, were in the Verge, the fulfilling of the whole Law; and he would enquire into nothing else, but

but how Men had behaved themselves, with Relation to that Royal Law of Love: for when he passes the Sentence of Glory upon the Blessed, he gives no other reason for it, but because they had minister'd to the Necessities of his poor Members: Nor does he assign any other Cause, for the Sentence of Condemnation upon the Wicked, but because they had deny'd those instances, which he there mentions, of Charity to them.

We must not indeed imagine, but that all the Actions of our whole Lives will be then brought into Judgment, and account be then required of our whole Carriage, with respect to all the Commands of the Gospel; but from this Description we may very reasonably infer, that there will be a very particular Enquiry into the Observance of this Duty; and a special regard had by our Judge, to the Discharge or Neglect of it, in his Pronouncing the, *Come ye Blessed, or, Go ye Cursed.*

Thus I have dispatched my *Second General*, and laid before you some *Motives* enforcing this Duty of Charity, peculiar to the Christian Religion.

3. And

3 And if the Mouives are of any Weight with you, permit me, by way of Application, to tell you, that you have now before you very moving, and deserving Objects, for your most liberal Exercise of the Duty.

Among all the various Kinds of Charity, I know none in which our largest Benefactions can turn to so good an Account, so many Ways, as in the supporting those Schools, which are set up for the Education of poor Children.

Blessed be God, that put it into the Hearts of those, who first set on Foot these truly charitable, and Christian Designs; And blessed be they of the Lord, who have been contributing to, and instrumental in carrying them on: Designs, when successfully prosecuted, of so extensive an Influence, that if I should speak distinctly to it, I should much sooner weary out your Patience, than exhaust my Subject.

I shall but hint at a few of the Advantages of this Kind of Charity: This reaches not only to the Bodies of the Children which are cloath'd, and who are instructed in some honest Employment, whereby they

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may subsist themselves, and be useful to the Nation; but to their much more valuable Parts their Minds, which are cultivated and improv'd, early season'd with Principles of Virtue and Probity, possessed with the Fear of God, and a Sense of Religion, and brought up in the *Nurture and Admonition of the Lord.*

Its Influences are not confined to these poor Children, and their indigent Parents and Friends, who are mightily eased by it, but extend to the Publick: For whereas the Children of such as are not able themselves to give them any virtuous Education, or fit them for any honest Way of getting their Living, are too likely, if no Care be taken of them by others, to become Pests and Nuisances to the Publick, either by setting up a lazy Trade of Begging, or else taking those worse Courses of Cheating, Pilfering, and Stealing, Robbing on the High Way, and House-Breaking; their Want of Principles disposing them for any villainous Practices, and their Poverty tempting them to them; an early Institution of such, in the Principles of our holy Religion, a teaching them betimes the Fear of the Lord, a wean-

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ing them from the Beginning from Idleness; a training them up in Industry, and capacitating them for honest Employments, must certainly arm them against the fore-mentioned Practices, which are so offensive, and make them, with God's Blessing, useful Members of the Community: The Effects of this Charity will not be shut up within our own Age, but reach to the next Generation, which is to be composed partly of these Children, for whose Education I am now pleading.

A good Man, a Lover of his Country, cannot but be pleased to see a Foundation laid for the future Happiness of it; and certainly nothing can so much contribute to the Happiness of any Nation, as the Vertue and Piety of the Inhabitants.

There have, for some Years past, been pious Attempts made, which are still carrying on, by zealous and well affected Christians, for Reforming the present Age; and, praised be God, not without some good and visible Success; but a thorough Reformation is not to be expected till the next, 'tis not to be hoped for without beginning earlier,

with a pious Institution of Children, seasoning them betimes with good Principles, and giving God an early Possession of them, before the Devil and evil Habits get hold of them; and it cannot but be a Delight to those that are truly pious, to sow the Seeds, as I may say, of such a blessed Harvest, tho' they must leave the next Generation to reap the happy Crop, which they can only look at afar off, and enjoy in Imagination.

Now the Reformation, and consequently Happiness of the next Generation, depending so much upon the good Education of the Children that are born in this, who sees not what an excellent Labour of Love they are imployed in, who are taking Care for the Christian bringing up of those Children, who have either no Friends, or such as are not able to take that Care for them? And in what other Instance can one place out his Charity, where it will turn to so good Account so many Ways, as it will in promoting this excellent Work?

'Tis certain, that, generally speaking, the Wickedness of the *Adult*, is owing to the ill Train-

Training of the Child; but some Sorts of Crimes, and those which chiefly disturb the Publick, are more particularly occasioned for Want of an honest Education of the Children of the Poor; they have nothing of their own to subsist upon; they have not been trained up to Labour and Industry to get an honest Livelihood; they have no Principles to hinder them, either from taking that which is anothers, when they can come conveniently at it; or from any other vile Method of gaining a Maintenance for themselves; and hence your Streets and Roads are crowded with lazy Beggars and Vagrants, and your Prisons filled with Felons and Burglers, and your Gallows loaded with those Criminals, who might, had they been well educated, been in several Capacities serviceable to God and their Country.

Hence it is that your Streets have been so much infested with that lewd Tribe of Night Walkers, that the Hellish Brothel Houses have been supplied with Instruments to carry on their detestable and damnable Trade. Were the Female poor Children

instructed in some Occupation or Manufactory, proper for their Sex, whereby they might honestly subsist, they would not be urged by Necessity, to that vile Commerce, of prostituting their Bodies for Gain; and were they thoroughly instructed in the Principles of the Christian Religion, and possessed with a just Sense of the Duties that Religion requires from them, towards God, and towards themselves; no Temptation would prevail with them, to sin against their Bodies and Souls too in those Instances, which not only expose themselves to the Indignation of that God, who will judge *Fornicators and Adulterers*, but also provoke his Judgments against the Nation where they live, which is defiled by such Abominations, and must mourn for them.

Hence it is in a great Measure, that Tumults and Riots are so frequent among us. Ambitious and enterprising Men could not attempt the Overthrow of a Government, and Ruine of a Nation, without the Assistance of the meanest of the People: Men of Substance generally care not to engage in such dangerous Undertakings; but the

the Stum of the People, those who either never had any Fortunes, or have wasted them by their Vices, are ready for any desperate Attempt, for they run no Risque, they have no Estate to lose, they are at the Bottom, they cannot be lower than they are in any Change of Government, but they hope to get something in the Scramble, they have a Chance, they think, to make their Fortune, and hence they are ready to follow any disappointed *Sheba*, that blows the Trumpet of Rebellion. Whereas if these Persons had been bred up in some honest Employment, whereby they gain'd a comfortable Subsistence, and had been early instructed in the great Duties of Submission to lawful Governours, and Love to their Country, as their Circumstances would make them less liable to be prevail'd upon by any Temptations of that Kind, so their Principles would make them reject them with Indignation and Abhorrence.

These great Duties of Subjection to Government, and Love for our Country, next to those which we owe more immediately to God, ought chiefly to be inculcated into

Young

Young People; We see the dismal Effects of the Neglect of such Instruction at this Time, when, though we boast, and with good Reason, that we have the best Form of Government in the World, such a happy Constitution as is the Joy or Envy of the whole Earth; and the Administration of it is now in the Hands of one of the most gracious and best of Princes, that ever sat on this, or any Throne; Yet have there been Numbers found among us, who first by tumultuous Riots, and since by open Rebellion, have been endeavouring, in Conjunction with Papists, to dethrone their King, and subvert our Government; which Endeavours, if God for our Sins should have permitted to have been successful, must necessarily have brought upon us two of the greatest Evils in this World, Popery and Slavery: Those therefore who have the Care of Children and Youth, should be sure to instruct them betimes in the Duty, which by the Laws of our Land they owe to their Governours, and which they are bound by the Law of God to perform, not only for Wrath, but also for

or Conscience Sake. They should possess them early with a just Value for our excellent Constitution in Church and State; they should instil into them a publick Spirit, by which they should prefer the Publick Good, to any private Interest; they should make them sensible of the Folly, as well as Baseness and Wickedness of proposing to raise any Advantage to themselves upon the Publick Ruin, in which they as well as others, will first or last be involved: We are all embarked upon one Bottom, and if the Vessel sinks, we must all go down with it. But to conclude, since this Sort of Charity, this taking Care for the good Education of the Children of the Poor, when duly managed, is of so great and extensive an Advantage, to the Souls as well as Bodies of those who immediately partake of it, to the Publick, and to the next Age, and probably to Generations after, that: You see I cannot want Topicks to enlarge upon, as I hope you will not more Motives to persuade you, to further and encourage so excellent a Design. I shall only

E

only remind you of that which I hinted under the *Fourth* Motive, and leave it with you.

That the Performance of this great Duty of Charity (a noble Branch whereof I have now laid before you) will be very particularly enquired into, at the tremendous Day of Judgment: So the Judge has assured us the Articles of Enquiry will run; Have you cloathed the Naked, fed the Hungry, visited the Sick, and ministered to the other Necessities of my poor Members? And we may be sure, that he who shewed so much Tenderness and Compassion to Children Himself, will reckon them in the Number of his Members, to whom He requires us to extend our Charity, and will repute our Performance or Neglect of this Duty to them, as a doing or not doing it to Himself, at the dreadful Day of Account.

Happy, thrice happy then will they be, who can say, Here, Lord, are the little Children, whom, after thy Example, we have received into our Arms; whom we have been instrumental in Cloathing and Edu-

Educating, in Rescuing out of the Snare of the Devil, and bringing them up in thy Nurture and Admonition: *Then shall the King say unto them, Come ye blessed Children of my Father, receive the Kingdom prepared for you; in as much as ye have done it to these little ones, ye have done it unto me.*

RULES and ORDERS

By which they are Governed.

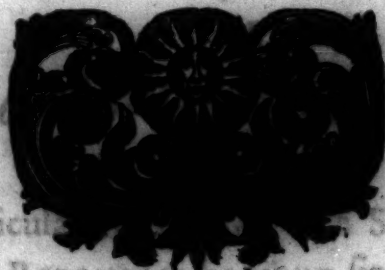
F I N I S.

LONDON CHARITY-SCHOOLS:

WITH

A LIST of those Erected elsewhere

Great Britain and Ireland:



A Particular of the CHARITY-SCHOOLS as
are Reported to be set up since last Year.

AND

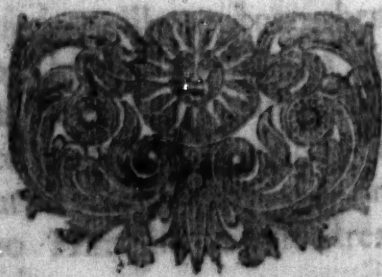
An APPENDIX, containing Forms, &c. relating to
the CHARITY-SCHOOLS.

The Sixteenth Edition, with Additions.

L O N D O N,

Printed and Sold by Joseph Denslow in Bartholomew-Close
near West-Smithfield, 1777.

Educating, in Receiving out of the State of
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 of this Duty, whether by doing or not
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Happy, twice happy then will they be,
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Used for ERECTING

Charity-Schools,

WITH THE

RULES and ORDERS

By which they are Governed.

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L O N D O N,

Printed and sold by Joseph Downing in Barbican-Close
near West-Smithfield, 1717.



T H E
METHODS used for ERECTING
CHARITY-SCHOOLS
WITH THE

Rules and Orders
By which they are Governed, &c.



T is manifest, That a Christian and Useful Education of the Children of the POOR, is very necessary to their Piety, Virtue, and honest Livelihood.

'Tis also as plain and evident, That Piety, Virtue, and an honest Way of Living, are not only of absolute Necessity to their Happiness both *Here* and *Hereafter*; but are necessary also to the Ease and Security of all other People whatsoever: For as much as there is no Body but may stand in need of their Help, or be liable to receive Injuries from them.

But that which ought more especially to be the Beginning, and End of Christian Charity, is the Glory of God, and the Good of Mankind. And these great and most desirable Ends cannot be by private Persons more universally and effectually secured, than by Contributing to the Christian Education and useful bringing up of the Poor.

Therefore there having of late been several Schools, called CHARITY-SCHOOLS, Erected for that purpose; namely, For the Education of Poor Children in the Knowledge and Practice of the Christian Religion, as Profess'd and Taught in the Church of England;

and Teaching them such other Things as are most suitable to their Condition: It may be of Use to give a short Account of them, and to shew how they have been Erected, and are Governed: That other People seeing the *Practicableness*, as well as *Charity* and *Usefulness* thereof, may be moved to increase the Number of them.

(a) *A Form
whereof is in
the Appendix.*

The Erecting of these Schools hath been sometimes propos'd by the Minister to some of his Parish; and sometimes by 2 or 3 Persons of a Place, to the Minister of the Parish, and such others as they thought would join with them. And when 4 or 5 had agreed thereon, their Way was to express in few Lines (a) the Necessity and and Usefulness of the Design, on a Roll of Parchment, and Subscribe thereto such Sums as each of them thought fit to pay Yearly (during Pleasure) towards the Charge: And generally the Minister Subscribed first. And the Design thus set on Foot, they shew'd the Roll to others, who Subscrib'd also as they thought fit. So that when the Design became pretty well known, it commonly met with so good Success, that the Subscribers have been able to set up a School in about 7 or 8 Months Time.

After a competent Sum of Money Subscribed, the next Thing the Subscribers did, was to agree upon, and settle certain Rules and Orders for the Governing these Schools, for the better effecting the End of the Charity, and easier Managing the same, to the Satisfaction of all concern'd, and without giving Offence.

Where Subscriptions have not been sufficient for Supporting these Schools, it has been usual, in some Places, to have Sermons preach'd once a Year, or oftner, shewing the Necessity and Usefulness of this Charity, and to have Collections made at the Church Door for that purpose after Sermon.

At St. Katherine's by the Tower in London, Two of the Trustees are commonly chose Collectors of the *Land Tax*, and give the Poundage to the School; wherefore the other Trustees assist them in Collecting by Turns. They have *Lent Sermons* at this and the Parish of St. James's Clerkenwell, with Collections at the Church Doors, appropriated to the Charity-Schools; they also Perm the Lamps in the Parish of St. Katherine's, and give the Profits thereof to the Schools; in which last Particular, the Parish of St. Paul Shadwell follow their Example.

Next to the many Lectures that are preached in and about London, nothing has tended so much to increase the Number of them, as the publick Examination of the Children in their Schools; where, at certain Times, the Children of each School are examined, as to their Improvement in *Spelling* and *Reading*, and especially as to their Knowledge of the Doctrines of our most Holy Religion, and of the several Scripture Reasons persuading to the Belief and Practice of them.

When

When the Monies Subscribed or Collected, have been more than sufficient to defray the ordinary Charge of a School, the Overplus has been apply'd sometimes to increase the Number of Schools in the same Place, or the Number of the Scholars; sometimes to put out Children Apprentices, as appears by the Account annexed; and sometimes to purchase Land for the same Uses, as in *White Chappel*; sometimes it is laid out in Fitting up and Building School-Houses and Work-Houses, and finding Work and Implements, as at *Lime-house, Greenwich, &c.* and particularly at *St. Margaret's, Westminster*, where a Proposal having been made to the *Vestry* about the Year 1701, they agreed to let the *Trustees of the Grey Coat-School* have a large House belonging to the Parish Rent-free for 7 Years, and to let them have as many of the Parish Children (with the usual Pensions they gave to their Nurses) as the *Trustees* would undertake to maintain and employ with Work. Whereupon the *Trustees* took in the 50 Boys belonging to the *Charity School*, and at several times afterward, so many Boys and Girls, as have since increas'd the Number of Children to about 130, on the Parish Account, and have set them all to Work; some upon *Spinning of Wool*, others upon *mending and making of Shoes*, others upon *Sewing and Knitting*, &c. and the Income of the Charity, and their Earnings, are apply'd to find them in Diet, Lodging, and other Necessaries; the Management whereof has succeeded so well, that, in order to lay a more solid Foundation for its Support and Maintenance, Her late Majesty was pleas'd, in the 5th Year of Her Reign, to incorporate the said School, and to make the *Trustees* one Body Politick, by the Name of *The Governours of the Grey-Coat-Hospital in Tottenham Fields, of the Royal Foundation of QUEEN ANNE*. And this Advantage hath attended this and other Foundations of the like Kind, that the Children, both Boys and Girls, are accus'd to Labour, and thereby better fitted to be put out as Servants or Apprentices.

In many Places of the Country, the Ministers have put the poor Children to School at their own Charge. In some, they have taken the Trouble of Teaching them themselves gratis. In many other Places, whole Schools have been set up, and in Time cloathed, at the Charge of single Persons; and in some Places, Persons have been made *Parish-Clerks*, on Condition they would teach a certain Number of Children gratis.

At *Warwick*, a Charity-Box being set up in the Church, with this Inscription, *For the Use and Increase of the Charity-School*, had so good an Effect, that several Children have been Taught and Cloathed by what has been put into it. In some Places part, in others, the Whole of the *Offertory Money*, is apply'd to the Teaching of poor Children. There are also greater Numbers of poor Children Maintain'd and Educated in the *Work-Houses* that have

have been of late Years Erected by Act of Parliament; as in *Bishopgate-street, London*; at *Bristol, Exeter, Plymouth, Tiverton, Worcester, Lincoln, &c.*

The Method of Choosing the *Trustees* for the Management of these Schools, has been various: In some Places, the first Proposers being approved, and desired by the rest, have taken upon them the Trouble of the said Trust: In other places, 7 or 12 Subscribers, who were thought most likely to attend the Care, have, at a Yearly Meeting, been appointed *Trustees* for one Year, together with the Minister, who is always a *Trustee* if a Subscriber; and in other Places, all the Subscribers are *Trustees*.

The Children have also been taken in by different Methods; but commonly the Subscribers, where the Number has been large, have drawn Lots which of them should put in a Child at the first Opening of the School; and afterwards (on Vacancies) they presented Children by Turns. At *Tiverton in Devonshire*, every one or more subscribing 30*l.* per Annum towards the Charity-Schools, has Liberty of Naming a Child to enjoy the Benefit of the School, he or she appearing to the *Trustees* fit Objects for it; by which Method, the Subscribers there have a particular regard to the Child or Children by them put in, and several give them their Diet, and others, when they are fit, take them, or put them out Apprentices.

Rules that may be observed by the Trustees of the Charity-Schools.

I. THAT the Subscribers meet at some convenient Place on the first *Wednesday* after every Quarter-Day: And what shall be agreed on at such Meetings, by the Majority of the Subscribers then present, shall be observ'd; of which Meeting every Subscriber shall have Notice.

II. That a *Treasurer* and six *Trustees* be Annually chosen out of the Subscribers, on *Wednesday* in *Easter-Week*; who, with the Minister, shall have the immediate Care and Government of the said School, and shall report the State and Condition of the same, at the said Quarterly Meetings of the Subscribers.

III. If there should happen to be any Money in Stock, at the Entrance of the *Treasurer* upon his Office; or that there be a considerable Subscription to be receiv'd; the *Treasurer* shall give his Bond to 4 or more of the Subscribers, to lay out the same as the Subscribers shall order; but especially, that in Case of his Death, the Money so receiv'd, and not expended, may be answer'd to the School.

IV. That

IV. That the Treasurer keep a fair Account of all Receipts and Disbursements, for the View of all *Subscribers* and *Others*, who may desire to know how the Money is disposed of.

V. That the Treasurer bring in his Accounts once, or oftner in a Year, to be Audited by the *Trustees*, or Persons appointed for that Purpose.

VI. The Qualifications to be required in a School-Master.

1. That he be a Member of the Church of *England*, of a sober Life and Conversation, and not under the Age of 23 Years.

2. That he be a Person of known Affection to His present Majesty King *GEORGE*, and to the Protestant Succession as by Law Establish'd.

3. That he understand well the Grounds and Principles of the *Christian Religion*, and be able to give a good Account thereof to the Minister of the Parish, or Ordinary, on Examination.

4. That he be of a meek Temper, and humble Behaviour.

5. That he have a good Government of himself and his Papians, and keep good Orders.

6. That he frequent the Holy Communion.

7. That he have a Genius for Teaching, write a good Hand, and understand *Arithmetick*.

8. That he be approved of by the Minister of the Parish.

The several Qualifications here required in the School-Masters, ought for the same Reasons, and with the same Care, to be required in the School-Mistresses of every respective School, except that Part in the Article which relates to the Writing a good Hand, and understanding *Arithmetick*.

AND here it may be noted, That it will be adviseable for any new elected School-Master, or School-Mistress, to consult with some of the Experienced Masters, or Mistresses of these Schools, for the better Understanding of their Duty. (b)

(b) See in the Appendix a List of such Schools in the Country as have been provided with Masters and Mistresses from London.

V. That in instructing the Children in the Principles of the *Christian Religion*, great Care be taken, not only that no Principles be instilled into them but such as are sound and Good, but also that those be instilled with the Intelligence which are in their Nature of great use and most constant Use in the Course of a private Life: such as immediately tend to make them serious Christians, and pious subjects. And above all, that their

Orders

Orders to be observed by the Masters and Mistresses, in the Government of the Charity-Schools.

I. **T**HAT they constantly attend the School,
In the *Summer* Half-Year, from the Hours of 7 to 11 in the Morning, and from 1 to 5 in the Evening.
In the *Winter* Half-Year, from 8 to 11 in the Morning, and from 1 to 4 in the Evening.

II. That they teach the Children the true Spelling of Words, make them mind their Stops, and bring them to read slowly and distinctly.

III. That the Children be Taught to Write a fair legible Hand, with the Grounds of Arithmetick; and that the Girls be taught to Knit their Stockings and Gloves, and to Mark, Sew, mend their Cloaths, Spin, or any other Work used in the Places where they live, to fit them for Services and Apprenticeships.

IV. That they make it their chief Business to instruct the Children in the Principles of the Christian Religion, as profess'd in the Church of *England*, and laid down in the *Church-Catechism*; which they are first to teach them to pronounce distinctly; and then explain it to them by some good *Exposition* approv'd by the *Minister*; and afterwards shall more largely inform them of their Duty, by the Help of the *Whole Duty of Man*, Mr. *Osterwald's Catechism*, or some other good Book; and that when any Number of the Children can say the Catechism, they give Notice thereof to the Minister, in order to their being Catechized in the Church.

V. That in Instructing the Children in the Principles of the Christian Religion, great Care be taken, not only that no Principles be instilled into them but such as are Sound and Good, but also that those be instilled with the greatest Diligence, which are in their Nature of greatest and most constant Use in the Course of a Private Life; such as immediately tend to make Men serious Christians, and peaceable Subjects. And above all, that their

their Minds be not tinged with any new and singular Notions, either in Religion or Government; and that they be restrained diligently from unnecessary Speculations of all Kinds, and confined to such Doctrines and Principles as more immediately concern Faith and a good Life.

VI. That they take particular Care of the Manners and Behaviour of the Poor Children; and by all proper Methods, discourage and correct the Beginnings of Vice; such as Lying, Swearing, Cursing, Stealing, taking God's Name in vain, Profaning the Lord's-Day, speaking Evil of Dignities, and in any Way irreverently or disrespectfully of the Powers that be, &c. putting them in Mind of such Parts of the holy Scriptures, and of the Catechism, where those Things are forbidden. And in general, (in the Business of Religion) they shall follow the Direction of the Minister.

Note. The Christian School-Master, advertised at the End of this Account, together with the Art of Spelling and Reading English, will be of excellent Use for the Master, and such as are employed in the Instruction of Children.

VII. That they take particular Care not to suffer the Children to join, or to be seen with any Mob, in a tumultuous Manner, upon any Occasion whatsoever; nor to go about begging Money for Bonfires; nor to use any Badges or Marks of Party Distinction on Days of publick Rejoicing or Thanksgiving; nor on these or any other Days, to give opprobrious Language to any Persons whomsoever; nor to join or be seen with those that play at Dice in Wheelbarrows, or at any other unlawful Games, in the Street or elsewhere. And that they severely correct those who shall be found transgressing this, or any part of this Rule.

VIII. That they bring the Children to Church Twice every Lord's-Day and Holy-Day; and instruct them to behave themselves there with all Reverence, and to join in the publick Service; and to take Care the Children bring their Bibles and Common-Prayer-Books with them. N. B. In many Places the Masters and Mistresses bring the Children to Church every Day.

IX. That they Pray Morning and Evening in the School; and teach the Children to do the same at Home, when they rise, and go to Bed; as also to say Grace before, and after Meat. The Prayers (d) to be collected out of the publick Prayers of the Church or other Forms, to be approved of by the Minister.

(d) Note, there is a Form of Prayers for the Use of Charity-Schools, sold by the Printer of this Account, at 6s. per 100. or 1d. a piece.

X. That the Childrens Names be called over every Morning and Afternoon: And if any be Missing, to be put down with Notes for *Tardy* or *Absent*; and great Faults, as *Lying*, *Swearing*, *Stealing*, *Truanting*, &c. that they be noted down in Monthly or Weekly Bills, to be laid before the Subscribers or Trustees every Time they meet, in order to Correction or Expulsion.

XI. That the Children be permitted to break up at the Three Great Festivals, and no oftner,

XII. That where the Children are Cloathed, they wear their Caps, Bands, and Cloaths, every Day; whereby the Trustees and Benefactors may know them, and see what their Behaviour is abroad

Orders to be Read and given to the PARENTS, on the Admittance of their CHILDREN.

I. **T**HAT the Parents constantly send their Children to School, clean wash'd and comb'd

II. That they frequently call on their Children at Home to repeat their Catechism, to read the Holy Scriptures, especially on the Lord's Day, and to use Prayers Morning and Evening in their Families; so that both Parents and Children may the better be informed of their Duty, and by a constant and sincere Practice thereof, procure the Blessing of God upon them.

III. That the Parents frequently inculcate on the Minds of their Children, the Principles of Loyalty and Obedience, and all good Affection to our Most Gracious Sovereign King **G E O R G E**, and his Government.

X. That

IV. That

IV. That they take care that their Children, on Days of publick Rejoicing or Thanksgiving, do not use any Badges or Marks of Party Distinction, nor go about begging Money for Bonfires; And that they do not on these, or any other Days, give opprobrious Language to any Persons whomsoever.

V. That they be careful, by their own Sober and Religious Behaviour, to give their Children good Examples, to keep them in good order at Home, and to correct them for such Faults as they commit out of School, or inform the Master or Mistress thereof.

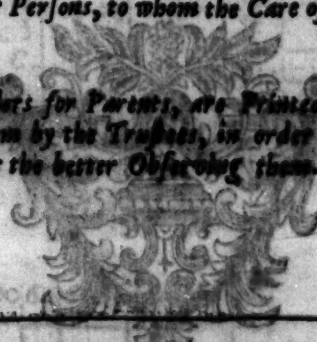
VI. That they take particular Care not to suffer their Children to be seen with any Mob in a tumultuous manner upon any occasion whatsoever, nor to join those that play at Dice in *Wheelbarrows*, or at any other unlawful Games in the Street, or elsewhere.

VII. That the Parents shall freely submit their Children to be chastised for their Faults, and forbear coming to the School on such Occasions, that the Master or Mistress may not be interrupted nor discouraged in the Performance of their Duty; but if they have any just occasion for Complaint, that it be made to the Trustees.

VIII. If the Parents neglect to observe the said Orders, their Children are to be dismiss'd the School, and to forfeit their School-Cloaths.

N. B. What is recommended to Parents in the 3d, 4th, 5th and 6th Rules, &c. Extends also to Godfathers and Godmothers, Masters, Mistresses, Guardians, Parish-Officers, near Relations, or any other Persons, to whom the Care of Charity Children is committed.

Note. These Orders for Parents, are Printed upon a Half-Sheet, and are given to them by the Trustees, in order to their being put up in their Houses, for the better Observing them.



MAY the Father of Lights, from whom every good and perfect Gift doth proceed, and without whom, neither he that Planteth is any thing, nor he that Watereth, be farther pleased to give his Increase to a Work tending to recover Religion into that Power and Dignity from which it is so much sunk at present!

May He excite Parents to contribute what lieth in them, towards bringing up their Children in the *Nurture and Admonition of the Lord!*

May He inspire Masters and Mistresses with a holy Concern about the right Management of that important Work committed to their Trust!

May He influence the Hearts of the Children themselves with a Sense of his Fatherly Love in their tender Years, and guard them thereby against the infectious Enticements of a Prophane World!

May He animate all those who are any ways concern'd in Promoting this Work, with such Prudence, Love, and Diligence, in the Management of it, as becomes Labourers sent forth into the Lord's Harvest!

May He render us faithful in the Trusts reposed in us here, that hereafter, at the Resigning up of our Stewardship, we may hear that blessed Voice: *Well done, thou good and faithful Servant, thou hast been faithful over a few Things; I will make thee Ruler over many Things, enter thou into the Joy of thy LORD.*



The present State of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, May 1717.

This Mark * denotes Schools set up since the last Year's Account, or not mentioned therein for want of Information. C. signifies Cloath'd. ps. Cl. part Cloath'd. C. & B. Caps and Bands. M. Maintained and set to Work. W. Set to Work only.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about p. An.			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys.	Girls.
S. T. Allhallows Lom-	1	40	—	—	—	—	78	12	3	6	—
hard-street C.	1	80	—	16	5	10	154	8	—	157	—
St. Andrew Holborn Boys C.	1	—	80	9	5	—	144	8	—	—	136
In the same Parish, Girls C.	2	30	40	204	5	6	159	6	4	33	17
In the same Parish, at St. George's Chappel C.	1	30	20	30	—	—	100	—	—	2	—
St. Anne Alderigate C.	2	40	40	—	—	—	—	—	—	—	—
St. Anne Blackfriars, C.	1	52	—	7	5	1	76	14	7	108	—
endowed by a private Person.	1	—	52	—	—	—	7	12	8	—	68
St. Anne Westminster, Boys C.	1	40	—	30	—	—	60	—	—	3	—
In the same Parish, Girls C.	2	30	30	100	—	—	23	—	—	18	20
Billinlgate Ward C.	2	30	40	130	—	—	—	—	—	150	32
St. Botolph Alderigate C.	2	30	40	32	—	—	11	—	—	20	16
St. Botolph Aldgate within	1	15	—	—	—	—	—	—	—	5	—
The Boys set up 1698. and the Girls 1710. Cl.	2	30	6	21	10	—	37	—	—	—	—
In the same Parish in East-Smithfield, the Boys set up 1706. and the Girls 1710. Cl.	2	30	200	—	—	—	40	—	—	17	17
In the same Parish, an old endow'd School turn'd into a Ch. Sch. C.	1	—	—	—	—	—	—	—	—	—	—
St. Botolph Bishopsgate C.	2	30	30	67	—	—	20	—	—	70	—
St. Brides Parish C.	2	30	—	—	—	—	—	—	—	—	—
In the same Parish, for Teaching Navigation to Children Elected out of several Ch. Sch.	1	—	—	—	—	—	—	—	—	—	—
Broad-Street Ward, C.	2	30	30	67	—	—	20	—	—	70	—
To which Schools there is 5/1 per Annum left for 16 Years, to place out an Apprentice	1	25	25	45	—	—	70	—	—	9	—
Camberwell in Surrey	1	30	—	50	—	—	50	—	—	—	—
Castle Baynard Ward Cl.	1	30	—	12	—	—	—	—	—	25	—
Chelsea in Middlesex, ps. C.	1	—	30	50	—	—	—	—	—	—	4
This part of the Charity is given to the School.	1	—	—	—	—	—	—	—	—	—	—
In the same Parish, ps. Cl.	1	—	—	—	—	—	—	—	—	—	—
2 Another sch. chiefly supported by Ladies and Gentlewomen, yet whom are Trustees	1	—	—	—	—	—	—	—	—	—	—

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CHARITY SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.	Collections at Sermons & Sacraments, and Gifts this Year, or about p. An.	Boys & Girls put out as Apprentices from the Beginning.
Christ Church in Surry C.	1	30	—	30	35	5
St. Clement Dane, C.	2	70	40	102	5 6 44	135 60
To which 2ol. per Annum is given for 99 Years, and the Gifts in 1716, amount to 266l. 14s.						
Cordwainers Ward C.	2	50	25	65	60	48
Cornhill-Ward C.	2	50	20	40	152 6 6	8
Cripplegate ward within Including the School in the Parish of St. Alphage, C.	2	50	25	117	7 40 18	9 4
Deptford in Kent.	4	55	—	2	—	—
Dowgate Ward, erected 1715. C.	2	30	20	130	30	—
St. Dunstan in the West C.	2	50	40	164	7 6 114 19 1	51 24
To which is given the Interest of 100l. for ever, and a Lottery Ticket of 14s. per Ann.						
St. Edmund the King.	—	—	—	25	40	—
No School; but a Subscription and Collection to put out Apprentices, such as are educated in the Charity Schools, and 55 Children have been already put out by this means.						
Faringdon Ward within C.	2	60	40	100	120	19
St. George Southwark, C.	1	50	—	24	40	14
Sir George Wheeler's Chapel in St. Sepney Parish C.	1	—	50	29 13	23 5 6	—
St. Giles Cripplegate, C.	2	120	—	54 14	47 4 11	52
In the same Parish, C.	1	25	—	10	24	2
Supported by a Lecture						
In the same Parish, assisted by a Lecture	1	15	—	16	24	4
In the same Parish, C.	1	—	50	—	—	—
Supported by a Legacy of 1500l. of the late Lady Eleanor Holtz, yielding 62l. 10s. 7d. per Annum.						
St. Giles in the Fields C.	4	136	101	250	150	129 110
Gifts & Legacies 1716. 68ol.						
Greenwich, Kent. W. C.	1	—	40	60	18 15	30
St. James Clerkenwell C.	2	70	30	100	30	89 45
St. James Westminster C.	4	102	80	200	259 18	6 20 54
St. John at Hackney C.	2	30	22	123 18	73 3 3	6 3
St. John at Wapping C.	2	40	30	45	85	61 18
S. Katharine near the Tower C.	2	35	15	25	40	58 6
St. Katharine Cree Church, C.	1	40	—	63 4	93 15	55
Kensington, Middlesex C.	2	40	30	169	135	3 48 27
To which the Vestry is graciously pleased to give 80l. per Annum: And in 1716, Legacies were bequeathed 100l. & 12						
	46	1148	658	1969	09.00 1681 06 09 846	42

CHARITY-SCHOOLS

in the Parishes of

	Age of Sch.	BOYS	GIRLS	Voluntary Subscriptions about per Annum			Collections at Boys & Girls Schools in St. out out Ap. craments, and prentices Gifts this Year, from the Be- or about p An. ginning.			Boys	Girls
				l.	s.	d.	l.	s.	d.		
Knights-Bridge Chappel	1	12					20				
Middlesex, C.	2	50	12	50			25				
Lambeth in Surrey	1	18									
St. Lawrence Pountny C.	1	50	7	50			20			31	
St. Leonard Shoreditch C.	1	—	50	35			36	13	3		
In the same Parish, at Haxton, C.	1	—	30								
Lewisham in Kent	1	6	4	40							
Line-house Hamlet in Stepney Parish C. & M.	2	50	34	64	10		109	6	2	245	2
St. Margaret Westminster.	2	50	34	64	10		109	6	2	245	2
<p><small>Chained in Woe; to which School is given 5 s. per Annum during a Lease, and an Annuity of 10 l. a Year, for 70 Years from January 1713. And a Legacy of 100 l. And in 1717, Four Children were added to the Girls School, upon the Treasurers Receiving a Bank Note of 50 l. from an unknown Hand.</small></p>											
In the same Parish, C. in Grey and M. Sec up 16.8.	2	75	49	160			185	3	8	147	76
St. Martin in the Fields, C.	3	101	51	134			372			130	94
<p><small>One Boy and one Girl were added to this Charity School 7. 63 upon Mr. Liddell's Legacy of 100 l. on the Condition: The like Legacies were left by him to several other Schools on the same Condition.</small></p>											
St. Mary-le-Bon Cl.	1	12									
St. Mary at Illington C.	2	24	20	103	19	6	31	2	4	20	22
St. Mary Magdalen Bermondsey C.	1	50		74	7	6	21	3	4	20	
St. Mary Overree, alias St. Saviour Southwark C.	2	60	05	200							
<p><small>To these Schools Mr. John Coker bequeathed 100 l. per Annum in Houses and Lands.</small></p>											
St. Mary Rotherhith C.	2	70		70			30			20	
St. Mary in the Savoy, p. C.	2	36		49			18	6		4	
St. Mary Whitechappel, C.	2	60	40	20			40			25	
<p><small>A Legacy of 10 l. left 1716.</small></p>											
St. Michael Crooked Lane,	2	30	30	38			35	15		6	
<p><small>The Girls School, and 24 of the 30 Boys are cloath'd and taught at the Charge of a private Person.</small></p>											
Newington Butts Surrey C.	1	30									

30 7 28 13 30 1 22 6 17 90 23 0 09 97 649 216

CHARITY SCHOOLS

In the Parishes of
St. Olave Southwark C.
St. Paul Covent Garden C.
St. Paul Shadwell C.
To these Schools is given per
Annum for ever 37. 10. 1.

	No. of Sch.	BOYS	GIRLS	Voluntary Subscriptions about per Annum	Collections in Sermons & Sacraments, and Gifts this Year or about p. An	Boys & Girls put out Apprentices from the Beginning
Norton Folgate	1	60	19			345
St. Olave Southwark C.	1	60	56		79 17 10	45
St. Paul Covent Garden C.	1	30	20	131	65 10	38
St. Paul Shadwell C.	2	50	50	65 4 3	72 4 7	64 22
To these Schools is given per Annum for ever 37. 10. 1.						
Poplar Chappel in Stepney Parish, p. C.	3	55	20	45	40	27 5
Ratcliff Hamlet in Stepney Parish C.	1	50	45		60	45
St. Sepulchre within Cl.	1	31	105			99
In the same Parish with- in Cl. set up 1702	1	51	45		40	79
In the same Parish with- out, set up 1706-7. Cl.	1	33	60			32
In the same Parish with- out, set up 1711. Cl.	1	20	15		10	121
St. Stephen Walbrook C.	1	24	8		25	
Tabernacle in Petticoat Lane, in Stepney Pa- rish C.	1	30	20		30	
St. Thomas Southwark C.	1	30	12	101	30	
Tower-Ward C.	2	60	60	200	36	
Vintry-Ward C.	1	50	176 14 6		6 13 6	17
	19	523	281	913 18 09	495 03 11	679 176
Brought from Page 13	29	712	503	1347 06 06	1100 01 09	617 310
Ditto from Pag. 14	46	1148	658	1969 09 00	1681 06 09	846 422
Ditto from Pag. 15	30	728	370	1126 17 00	930 09 07	649 216
Total	124	3111	1812	5357 11 03	4207 04 00	2791 1124

Boys 3111
Girls 1812 } 4923 Total of Children Taught
Boys put out Apprentices 2791
Girls put out Apprentices 1124 } 3915 Total of Children put out Apprent.
N. B. All the Schools abovementioned have been set up since 1697, ex-
cept that belonging to the New Church in St. Margaret, Well-
minster, now known by the Name of the Blue-Coat School, which
was set up Lady Day 1688, for 50 Boys; and the School at Nor-
ton Folgate, created 1691, for 60 Boys.



A LIST OF THE CHARITY-SCHOOLS

In other Parts of
Great Britain and Ireland.

Charity-Schools <i>In the Counties, Towns, and Pa- rishes following.</i>	No. of Sch.	BOYS.	GIRLS.	Charity-Schools <i>In the Counties, Towns, and Pa- rishes following.</i>	No. of Sch.	BOYS.	GIRLS.	Charity-Schools <i>In the Counties, Towns, and Pa- rishes following.</i>	No. of Sch.	BOYS.	GIRLS.
Anglesey.				Hawnes	1	30		Berkshire.			
* Beaumaris Cl.	1	12		Henlow	1	10		Abingdon part Cl.	2	16	10
* Llangeinwen	1	16		Leighton Beau- defert	1	01		Bingfield	1	8	
* Llanfihangel	1	12		Malden	2		12	Blewbury Cl.	1	50	
Bedfordshire.				Melchburn	1	12		Boreton	1	7	
Amphill	1	26		Meppershall	1	8		Bray part Cl.	4	20	41
Arlesey	1	6		Milbrook	1			Buckland	1		
Battleiden	1			Milton Earneys	1			Chadsworth	1		
* St. Paul's Bedford	1	28	12	Norhill	1	20		Childrey	1		
Biggleswade	2	8	8	Sandy	1	20		Cleworth	1	16	
Caddington	1	10		Southill	1	12		Colhill	1	12	
Chilgrave Hock- liff	1			Strerley	1	18		Comner & Wooton	1	27	
Clifton	1	40	10	Studham	1			Compton	1		
Cranfield	1	20		Sutton	1	6		Cranburn	1	19	
Dean	1	20		Thurleigh	1	6		* Harrington pr. Cl.	1	20	
Dunstable	1			Tuddington	1	7		Hinton parva	1		
Elton cum Silso	1	23		Wilden	1	5		Hurt	1	14	
				Wobourn Cl.	2	30	19	Longcott	1	14	
				Yelden	1			Maidenhead pr. Cl.	1	19	
								Newbury 1707. Cl.	1	40	
		16	191			31	194				

Charity-Schools In the Counties Towns, and Pa- rishes following.			Charity-Schools In the Counties Towns, and Pa- rishes following.			Charity-Schools In the Counties Towns, and Pa- rishes following.				
No. of Sch.	BOYS	GIRLS	No. of Sch.	BOYS	GIRLS	No. of Sch.	BOYS	GIRLS		
Devonshire.			Gloucestersh.			Dorsetshire.				
Barnstaple Cl. —	1	50	30	Chigwell Cl. —	1	1	10	Beamister —	1	20
Buckland Mon- chorum —	2	12	12	Chipin-Ongary Cl. —	1	10	12	Beere Regis —	1	12
Chudleigh —	1	1	1	Colchester par. Cl. —	3	100	50	Castoke —	1	12
Crediton Cl. —	1	40	40	Dedham —	1	40	40	Maiden Newton —	1	10
Clyst-Heydon —	1	10	10	Friering Cl. —	1	10	10	Pool —	1	20
Dodbrook —	1	1	1	* Great Birch —	1	10	10	Sherborne Cl. —	1	10
Exminster —	1	12	1	Heydon —	1	1	1	Spersbury and Charlton —	1	1
EXMONT. Cl. —	4	100	100	Ingatston Cl. —	1	10	10	Stalbridge —	1	1
Gittisham —	1	30	30	Langford —	1	7	7	Yerminster —	1	20
Honiton Cl. —	1	30	30	Low-Leyton & Walhamhoe Cl. —	1	14	3	Durham.		
Paington —	1	1	1	Malden Cl. —	1	6	6	DURHAM —	4	63
Plimouth Cl. —	5	12	13	Rumford pt. Cl. —	2	50	20	In the Suburbs —	1	1
* Plymstock —	2	16	13	South Okendon —	1	14	14	* Darlington, Cl. —	1	23
Rockbeare —	1	9	9	Stansted Mount Fisher —	1	10	10	Gates-Head —	1	1
Sidbury —	1	12	12	Withersfield —	2	20	20	* Houghron le Spring —	1	20
South Moulton Cl. —	1	30	30	Woodhamwater —	1	1	1	Swalwell —	1	30
Stoke Gabriel —	1	10	10	Writtle —	1	10	10	Whickham 1714 —	1	36
Tiverton Cl. 1713. —	2	60	50	Gloucestersh.			Winlaton —	1	42	
Torrington Cl. —	1	32	32	Cardiff —	1	1	1	Wialaton Mill —	1	30
Trusham —	1	6	6	Cowbridge —	1	20	20	Essex.		
Walkhampton Cl. —	1	20	20	Langharne —	1	30	30	Bradfield —	1	20
Dorsetshire.			Lantrissent —	1	30	30	Brentwood —	1	6	
Beamister —	1	20	Gloucestersh.			Chelmsford Cl. —	2	41	20	
Beere Regis —	1	12	Almondsbury —	1	1	1				
Castoke —	1	12	Badminton —	1	1	1				
Maiden Newton —	1	10	Berkley —	1	1	1				
Pool —	1	20	* Bisly —	8	130	130				
Sherborne Cl. —	1	10	Breem —	1	23	23				
Spersbury and Charlton —	1	1	Cam Cl. —	1	10	10				
Stalbridge —	1	1	Campden —	2	24	30				
Yerminster —	1	20	Cheltenham 1714 Cl. —	1	20	20				
Durham.			Cirencester, pt. Cl. —	2	100	100				
DURHAM —	4	63	Cleve —	1	40	40				
In the Suburbs —	1	1	Dumbleton —	1	1	1				
* Darlington, Cl. —	1	23	GLOU. ESTER Cl. —	1	50	20				
Gates-Head —	1	1	Huntley —	1	10	10				
* Houghron le Spring —	1	20	* Kempley —	1	12	12				
Swalwell —	1	30	Laberton —	1	20	20				
Whickham 1714 —	1	36	Leonard Stanley —	1	1	1				
Winlaton —	1	42	Mashfield —	1	12	12				
Wialaton Mill —	1	30	Michell Dean —	1	25	25				
Essex.			Mincing Hampton —	1	9	9				
Bradfield —	1	20	Newent —	1	20	20				
Brentwood —	1	6	Oxenhall —	2	20	20				
Chelmsford Cl. —	2	41	Painswick —	1	11	11				
			Presbury 1702 —	1	1	1				
			Puckle Church —	1	1	1				
			Randwick —	1	8	8				

Charity-Schools In the Counties, Towns, and Pa- rishes following.			Charity-Schools In the Counties, Towns, and Pa- rishes following.			Charity-Schools In the Counties, Towns, and Pa- rishes following.			
No. of Sch.	BOYS.	GIRLS.	No. of Sch.	BOYS.	GIRLS.	No. of Sch.	BOYS.	GIRLS.	
HEREFORD Cl.	2	60	40	Folkefworth	1	4	Drumahair in	1	24
Kingland	1	15		Graffam	1	4	Letrim Cl.	1	24
Kinton	1			* Great Gidding	1	4	Dunmore in	1	24
Ledbury 1705	1	24		Hamarton	1	10	Galloway	1	24
Leominster	1			Holme in Glatten Cl.	1	12	Elphin in Ref.	1	24
Linton Cl.	1	4	4	Holywell	1	15	common	1	24
Little Laintol	1			* Huntingdon	1	13	Enniskillen	1	24
Long Laintol	1			St. Neors	1	15	Foxford in Mayo	1	24
Luton	1	100		Ramsey	1		Galloway	1	24
Much Marcle	1	20		Somerham	1	6	Headford in Gallow.	1	24
Pyon Regis	1	17		Stilton	1	9	Holy Mount in ?	1	24
Richard's Castle	1	18		Great Stoughton	1	15	Connought	1	24
Rofs Cl. 1709.	2	30	20	IRELAND.			* Killdroghid, Cl.	1	15
Weobly pr. Cl.	2	28	15	St. Andrew	1	34	* Killfanne in	1	30
Weston under	2	20		St. Audeon	1	20	County Limerick	1	30
Penyard	2	20		St. Bridget	1		Kilkenny	1	24
Yarpol	1	12		Donebrook	1		Killmain in Mayo	1	24
Hertfordshire.			St. Bridget	1		* Kinnegad in	1	10	
St. Albans Cl.	1	30	10	& Chappel at	2		the County of	1	10
Aldbury	1	12		Ringfend	1		Westmeath, Cl.	1	24
Aldenham	1	60		St. James	1		Lanesborough	2	24 14
Apfen	1	12		St. John's Cl.	1	20	in Longford	1	24
Althwel	1	24		St. Katherine	1	20	Leskin in Wexford	1	24
Aston	1	6		St. Michan	1		Maghrefelt Cl. & M.	1	24
Berkhamstead	1			St. Nicholas	1		Primerose Grange	1	
St. Mary	1			within	1		in Sligoe	1	
Buntingford Cl.	1	23	5	Cathedral of	2	50	Old Rofs in Wex-	1	24
Hatfield	2	20	20	St. Patrick	1		ford, for Pala-	1	24
Hertford pr. Cl.	4	75	20	St. Paul's	1	25	tine Children	1	24
Hitchin Cl.	1	30		St. Warburgh	1		ROYAL REGI-	1	24
Kimpton	1			Abby Boyle in	1		MENT of Ire-	1	24
North Mims	1	14	13	Roscommon	1		land taught by	1	24
Osley	1	20		Achonry	1		a Serjeant	1	24
Rickmersworth	1	20	10	Baldwingargin	1	24	Sligoe	1	72
Stevenage	1	25		in Sligoe	1		* In the Neighbour-	1	39
Tewing	1	4		Ballhaine in Mayo	1		hood of Sligoe	1	39
Therfield	2	30		Ballinrobe in	1	24	Strabane Cl.	1	20
Tring Cl.	1	20		Mayo Cl.	1		Tuam in Galloway	1	24
Watford Cl.	1	40		Belurber	1		Tulsk in Roscommon	1	24
Watton	1	20		Burton in Cork Cl.	1	24	WATERFORD	1	25 25
Welwin	1	4		Cashel	1		Wicklow Cl.	1	24
Westmill	1	4		Castle Barr in Mayo	1		Kent.		
Huntingdon.			Castle Court in	1		Adisham	1	20	
Abbot Ripton	1		W. Neath	1	24	Ash	1	20	
Blentham cum Erich	1	20	Castleloft in	1	24	Ailesford Cl.	1	20	
Buckden	1	34	West, Neath Cl.	1	24	Barham	1	4	
* Catworth	1	6	Castlere in Ref.	1	72	Brastead	1	19	
Faycet	1	60	common	1		* CANTERBURY Cl.	3	58 66	
Fenny Stanton	1	6	* Cloyne in Cork, Cl.	1	20	Chelsfield	1		
cum Hilton	1		Colony in Sligoe	1		Chevening	1	25	
			* Cork Cl. 1716. pr. M.	3	55 25	Deaf Cl.	1	25	
			Drogheda	1					
34 966 156			43 529 60					38 615 115	

Charity Schools In the Counties, Towns, and Pa- rishes following.	No. of Sch.	BOYS	GIRLS	Charity Schools In the Counties, Towns, and Pa- rishes following.	No. of Sch.	BOYS	GIRLS	Charity Schools In the Counties, Towns, and Pa- rishes following.	No. of Sch.	BOYS	GIRLS
Trusthorpe	1			Easterling	1			Newcastle on	1	6	40
Utterby	1	3		* Eaton near Norwich	1	20	11	Tyne pt. Cl.	1		
Waddingham	1	16		Hecherfet	1			Rothbury	1	120	
Waddington	1	20		NORWICH Cl.	8	240					
Washingburgh	1	10		* In the same	4		120	Nottingham. M.			
Wibberton	1	10	10	City Cl.	1			Annellee	1	24	
Wicham on the Hill	1	18		Northwold	1			Best-Thorp	1	11	
Wooton	1			Shortham	2	44	11	Bingham	1	30	
Wrangle	1			Stone Beedle and	1			East Bridgford	1	10	
Wrawly	1			Cafon	1			Finningly Cl.	1	8	
Wroot	1	20		Terrington in	1	20		Gonalston	1	6	
				Marthland	1			Harworth	1	11	
Derionethsh.				Thorp	1	10		Haringworth	1		
Towya	1	19		Weeting	1			Hartshorn	1		
				* Wyndham	1	30		Massfield	1	36	
Donlefer.				Yarmouth Cl.	2	40	40	Newark	1	36	
Bedfont	1	18		Northampt. M.				North Collingham	1		
Brentford Cl.	1	30		Aino	1			Nottingham pt. Cl.	1	58	20
Chiswick Cl.	1	30	10	Ashton	1	30		Westhallom	1		
Craneford pt. Cl.	1	20		* Barnwell Cl.	1	18					
Ealing pt. Cl.	1	25	20	* Brigstock	1	30		Drifeshire.			
Finchley 1714 Cl.	1	15		Great Briagton	1	30		Bampton in the	1	20	
Hammer-Smith Cl.	1	27	12	Castle Ashby C. & M.	1		12	Sole			
Harefield Cl.	1	10	10	Dainton	1	50		Banbury Cl.	1	30	20
Hendon Cl.	1	20	10	Daventre Cl.	1	8		Blocksom	1		
Housslee Cl.	1	12		Findon Cl.	1		20	Cuddefden	1		13
Shepperton	1			Greens Norton	1	20		Doddington	1	16	16
Stanes	1	24		Harrington	1			Great Haleley	1	14	
Scamwell	1	9	36	Hemington and	1	10		Henly upon Thames	1	20	
Sundbury	1	36		Luddington	1			Ilkip	1	25	
Teddington	1	26		Little Houghton	1			Kirtlington	1	20	10
Thistleworth	1			Kettering Cl. & M.	1		30	Mixbury	1		
1715 Cl.	1	40	40	Northampton Cl.	1	30	10	OXFORD pt. Cl.	1	120	40
Tottenham Cl.	1	1	22	Oundle pt. Cl.	1	30		Shipleke	1	5	
Twickenham Cl.	1	50		PETERBOROUGH	1	60		Whitchurch	1	20	
Whitchurch Cl.	1	6	24	Polebrook	1	4					
				* Rockingham	1	12		Dembokeah.			
Donmouth.				Scaldwel	1			Amroth	1		
Abergevenny	1			Seyrefham	1	6		Boulston pt. Cl.	1	19	
* Michel Troy	1	12		* Weekly and	1	10		St. Brides	1	10	
Monmouth	1	42	10	Warkton	1			Dynas	1	4	
				Wellington	1	10	30	Haverford West Cl.	1	31	
Montgom. M.				Cl.	1			Hafcard	1		
Kerry	1			Wellson-Favil	1			St. Issel	1	28	
Llangunnog	1	22		Whitfield	1	8		Lambton	1		
				Yelvertoft pt. Cl.	1	16		* Lampiter	1		
Norfolk.								Llanychaer pt. Cl.	1	13	
Attleborough	1			Northumberl.				Marloes	1	6	
* Bramerton	1	30		Beawell	1	20		Monclothogg	1		
Brigham	1			Berwick	1	60		Mounston	1	6	
Denton 1715	1	50		Embleton	1			Pembroke pt. Cl.	1	27	7
Dun pt. Cl.	1							Penaly	1		
											</

Charity-Schools
In the Counties
Towns, and Pa-
rishes following

Prendergast	1	6
Rudbaxton	1	6
Slebeck Cl.	1	6
Templeton	1	6
Tenby	1	6
Uffington	1	6

Radnorshire.
Presteigne Cl.

Empingham	1	6
Exton	1	6
Greetham	1	6
Langham	1	6
Oakham Cl.	1	12 12
Thistleton	1	6

SCOTLAND.

Aberarth	1	6
Auchintoul in Braemar	1	6
Balghidder	1	6
Blair Athol	1	6
Carravrock	1	6
Castletown of Braemar	1	6
Comery	1	6
Durness in Strathnaver	1	6
EDENBURGH pr. Cl.	1	136 67
Edinkilly	1	6
Gairloch in the Shire of Ross	1	6
Glenarch in Perthshire	1	6
Glenelg in Inverness	1	6
Glenlednoch in Perthshire	1	6
Glenlivet	1	6
Harray in Orkney	1	118
Hirtz in St. Kilda	1	6
Invernes	1	6
Kildonan in Sutherland	1	6
Kilmaree Lo- chabar	1	6
Larg in Sutherland	1	6
Lockearnside in Perthshire	1	6
Shapinsay in the North Isles of Orkney	1	6

Charity-Schools
In the Counties
Towns, and Pa-
rishes following

Snizort in the Isle of Skye	1	6
South Ronaldsay in the Isle of Orkney	1	6
Tomavulla in the Shire of Dumfriesshire	1	49
Walk in Zealand	1	40

Shropshire.

Bishop's Castle	1	74
Cherbury	1	6
Lidbury North	1	6
Ludlow Cl.	1	30 30
Mainston	1	6
Norton	1	6
Oswestry Cl.	1	6
Shifnal	1	6
Shrewsbury pr. Cl.	1	120
In the Suburbs of Shrewsbury	1	30
Wem	1	6

Somersetshire.

BATH Cl.	1	50 50
BRISTOL Cl.	1	190 20
Crookhorn	1	6
Farmborough	1	15
Froom	1	6
Kainfom	1	20
Keinton	1	6
Kilmerston	1	6
Mells 1715	1	20
Newton St. Loe	1	6
Reinton	1	6
Stanton-drew	1	15
Trent	1	20
Wellow	1	6
WELLS	1	20 20
Yeovil 1707	1	30

Staffordshire.

Bilston, Cl.	1	10
Cheadle	1	6
Eccleshall pr. Cl.	1	20 20
Grindon	1	6
LICHFIELD Cl.	1	30 18
Rowley-Regis	1	6
Stoke upon Trent	1	6
Stone	1	6
Wolverhampton	3	70 50

Charity-Schools
In the Counties
Towns, and Pa-
rishes following

Suffolk.

Beures St. Maries	1	18 18
Boxford	1	20 20
Great Bradley pr. Cl.	1	30 30
Bury St. Edmunds Cl.	1	40 50
Dalham Cl.	1	20
Dunwich	1	6
Eye Cl. 1716	1	30
Freckenhall	1	6
Gazely	1	6
Glemsford	1	40
Haleworth	1	20
Hartest and So- merton	1	40
Haverhill 1716	1	6
Horringer	1	6
Ipswich pr. Cl.	1	70 40
Eidgate	1	6
Marlesham	1	6
Market-Weston	1	6
New-Market	1	20 20
Neyland pr. 1707	1	40 20
Owden	1	15
Parham Hacheston	1	12
Rusham	1	6
Stowmarket Cl.	1	20 20
Stradbroke Cl.	1	20
Syleham	1	10
Tuddenham	1	6
Wichambrook	1	30
Wingfield	1	34
Witnesham	1	10
Worlington	1	6

Surrey.

Beddington pr. Cl.	1	15 15
Great Buckham	1	6 2
Cobham Cl.	1	6
Croydon Cl.	1	10 10
East-Horsley	1	30
Egham	1	50
Epsom pr. Cl.	1	40
Ewhurst	1	6
Farnham	1	6
Godalming	1	50
Guildford pr. Cl.	1	30 20
Horne	1	6
Kingston Cl.	1	30
Leatherhead Cl.	1	10 11
Mortlake pr. Cl.	1	14
Richmond	1	50 50
Rygate	1	6

Charity-Schools In the Counties, Towns, and Pa- rishes following.			Charity-Schools In the Counties, Towns, and Pa- rishes following.			Charity-Schools In the Counties, Towns, and Pa- rishes following.		
NO.	BOYS.	GIRLS.	NO.	BOYS.	GIRLS.	NO.	BOYS.	GIRLS.
Stretham Cl.	1	12	Temple	1	20	Leigh	1	1
Sutton Cl.	1	6	Walter Orton	1	10	Madresfield	1	1
Walton	2	20	Warwick Cl.	2	18	Mitton	1	6
Wandsworth	1	40				Northfield	1	20
Wimbleton	2	50	Wiltshire.			Omberley	1	20
Worship	1	10	Kendall Cl.	1	16	Riple	1	20
Butter.						Salwarpe	1	10
Battel	1	40	Wiltshire.			Spetchly	1	1
Brighthelmston	1	50	Ambresbury	1	15	Stourbridge Cl. M.	1	60
Buckfield	1	10	Bishopst	1	4	Swinford Old p. Cl.	1	60
CHICHESTER Cl.	2	40	Box 1708	2	30	Upton upon Severn	1	16
Hastings pr. Cl.	2	200	Bradford	1	40	WORCESTER Cl.	1	40
* Horham	1	10	Broadhinton	1	18	Yardley	1	10
Horthead-Keynes	1	20	Caine Cl.	1	40			
Lewes pr. Cl. 1711	1	28	Calton	1	6	Yorkshire.		
Mayfield	1	4	Chippenham	1	24	Askew	1	8
Plumpton	1	12	Cholderton	1	1	Bedel	1	1
Ringmer	1	12	Clevepepper	1	12	Beverly M.	1	36
Rye	1	30	Deverel Longbridg	1	30	Carleton pr. Cl.	1	8
Seaworth 1706	1	12	Deveres pr. Cl.	2	70	Cleasby	1	1
Street	1	1	Hackleton	1	12	Copgrave	1	3
Waldron	1	1	Hannington	1	1	Croftone	1	12
Westmester cum	1	1	Hullavington	1	20	Hawby	2	8
Chiltington	1	1	* Littletonduae	1	7	Great Houghton	1	1
West-Terring	1	12	Market-Lavington	1	36	* Hoyland Cl.	1	12
Gloucestershire			Marlborough pr. Cl.	1	44	Huninger	1	12
Alcester	1	1	Nettleton	1	12	Hurton Wane	1	1
Atherstone pr. Cl.	1	20	Potterne Cl.	1	50	sley, alias Long	1	20
Attisbury	1	1	Ramsbury	1	1	Marston	1	1
Audley	1	1	SALISBURY Cl.	3	120	Keighley	1	40
Badgely	1	1	* Seend	1	24	Kingston on Hull M.	1	60
Bagington	1	1	Southmarston	1	1	Kirkdeighton	1	1
Baxerley	2	16	* Westkington Cl.	1	10	Kirkleatham in	1	50
Berkewell	1	50	Wooton-Basser	1	1	Clavendon	1	1
Castle Bromwich	1	1	Worcestershire			Kirkby Overblows	1	100
Chaldecot	1	1	Alvechurch	1	20	Leeds Cl. & M. 1706	1	10
Colehill Cl.	2	2	Bengworth Cl. M.	1	30	Marston	1	10
COVENTRY Cl.	1	12	Birmington	1	100	Pontefract Cl.	1	24
Dunchurch	1	1	Blockley pr. Cl.	1	23	Reavey	1	1
Hampton in Arden	1	1	Broadway	1	1	Ripley	1	1
Kingsbury	1	10	Bromfingrove Cl.	1	12	Rotherham Cl.	1	42
Lea-Marston	1	10	Dudley Cl. 1706	2	50	Selby	1	1
Mancester	1	1	Elmbridge	1	30	Sheffield	2	30
Middleton	1	10	Evesham	1	1	Silfdon	1	1
Poleworth	1	20	Fickenham	1	12	Skern	1	1
Rugby Cl.	2	15	Fladbury	1	20	Skipton Cl.	2	35
Sheldon	1	50	Hadzor	1	30	Spofforth Cl.	1	40
Solihull	1	1	Hartlebury pr. Cl.	1	10	Wakefield pr. Cl.	1	63
						Wentworth Cl.	1	25
						Wetherby	1	5

	No. of Sch.	BOYS.	GIRLS.	No. of Sch.	BOYS.	GIRLS.
Brought from Page 17	16	191	30	31	126	17
Ditto from Page 18	32	700	108	59	200	20
Ditto from Page 19	33	293	33	41	912	25
Ditto from Page 20	54	966	156	43	529	60
Ditto from Page 21	52	843	132	47	552	80
Ditto from Page 22	49	641	204	56	913	275
Ditto from Page 23	46	828	85	54	1096	208
Ditto from Page 24	12	787	148	52	1011	111
Total	379	5973	1103	393	7271	1046
					385	5714
						1021

At LONDON, Number of Schools — 124 Number of Children — 4923
 In other Parts of Great Britain and Ireland } No. of Sch. — 1157 No. of Children — 22129
Total of Schools — 1281 No. of Children — 27052

N. B. There are 267 Schools mentioned in this Account, without signifying the Number of Children taught; concerning which, the Account generally given has been, That all the Poor Children of those Places are taught in them.

June 1717. Note, Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys; which is the Reason of the great Disproportion between the Number of Boys, and that of Girls, taught in the Country.

D

A

A particular ACCOUNT of
SCHOOLS *as are reported since last*
Year to be set up. — Total

Anglesey,

B Caumaris. 12 poor Children taught
and cloathed at the Expence of a
Person of Honour.

Bedfordshire,

Landshangle. 12 poor Children taught:
Bedford. In *October*, 1716. a Legacy of
200 l. was left by a Gentlewoman towards
perpetuating the Schools here.

Berkshire,

Farringdon. A School for 20 Boys, opened *Midsummer* 1717. Subscriptions

Brecknockshire

here, erected 1776. By a Subscription of the Gentlemen of the Town, in Prospect of a greater Number being taught; and the Gentlemen of the Place will promote the erecting of another School

25732 5th St
Carnegie Bldg.

Bangor: no Children taught.

Llanllechyd. 15 poor Children taught here.

Cumberland, —

Carlisle. A School opened *Midsummer* 1717. for 10 Boys, Subscriptions per *Ann* about 24 l.

Derbyshire. — **Barlborough.** 4 Children are taught here by some small Additions to Legacies left for that Purpose.

Devonshire. — **Dunipstock.** 16 Children taught here upon a Subscription of 14*l.* per Annum; and in another Village of the same Parish, 13 more Children are taught.

Durham. — **Darlington.** 25 Boys taught and cloath'd here at the Charge of the Inhabitants.

Houghton le Spring. A School for 24 Children, part cloath'd.

Essex. — **Great Birch.** The Minister of the Parish here, pays a Mistress for teaching several of the poorest Children.

Gloucestershire. — **Birds.** The Minister here, with great Application, has found Means to erect 8 Schools in this Parish, wherein are taught about 130 Children.

Kempsey. A School here for 12 Children.

Clatton under Edge. A School for 20 Girls.

Hampshire. — **Andover.** 20 Girls are cloathed and taught here, as the Boys are; besides which, there are 24 Children taught at the Charge of a private Person, who has settled a Fund for its Continuance.

Southwick. 12 Boys and 12 Girls taught and cloath'd at the Charge of a private Person.

Huntingdonshire. **Cartmorth.** 6 Boys taught here.

Great Gidding. A School set up 1716. for 4 Boys and 4 Girls.

Huntingdon. 12 poor Children taught here at the Charge of the Minister.

IRELAND. **Clonm.** in the County of *Corke*. A School for 20 Boys, taught and cloathed at the Charge of a Right Reverend Bishop.

Corke. 3 Schools erected 1716. in the Parish of *St. Mary Shandon*, for 55 Boys, and 25 Girls; 50 of which are cloathed, and all instructed, in a large commodious Building, where Master and Mistress, as well as Children, are accommodated: The Schools being supported by a voluntary Subscription, which daily increases.

Millborough. in the Diocese of *Dublin*. 15 poor Boys cloathed, and taught by Subscription.

Lincolnshire, in the County of Limerick. 30 Boys clothed and taught, by a Subscription of 50*l.* *per Annum.*

Lincolnshire, in the County of Westmeath. 20 Boys clothed and taught, at the Expence of a private Gentleman.

Sligo, Land in the Neighbourhood. A Reverend Divine has for several Years past kept as many Children at School as he was Years old, and being now 75 Years of Age, 36 Children are taught and clothed at his Charge at *Sligo*, and 89 more at other Schools in the Neighbourhood, making in all 125. And the Inhabitants of *Sligo*, animated by the Example of this worthy Person, are at the Charge of teaching and cloathing 36 more.

Kent, Canterbury. The two Charity Schools in this City are increased to three, and teach 58 Boys, and 68 Girls clothed.

Dorsetshire, Dorchester. A Charity School set up here, wherein those Children that want it most are clothed.

Derbyshire, Derby. 10 Boys and 10 Girls taught and clothed by Subscription, School opened *Michaelmas* 1716.

Lancashire, Ashton, in the Parish of Dalton. A School for all the poor Children, endowed with 30*l.* *per Annum.*

Leicestershire, Loughborough. A School here for 8 Children, set up at the Charge of the Patron.

Lincolnshire, Crosby. A School for 26 Boys and 14 Girls, clothed by Subscription, towards which a Person of Quality contributes 20*l.* *per Annum.*

Staffordshire, Spillbury. Besides the School for 24 Boys, 16 Girls are taught and clothed here.

Monmouth, Michel Troy. 12 poor Children are taught here at the Charge of a Lady of Quality.

Norfolk, Brametton. A School for 30 Children. **Eaton near Norwich.** A School for 20 Boys and 12 Girls.

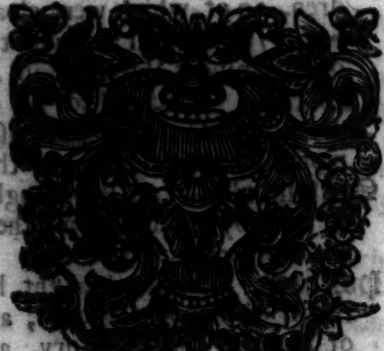
Norwich. The Schools in this City are increased to 12. In 8 of which are taught 240 Boys, and in the other 4 are taught 120 Girls.

- Bedfordshire.** 30 poor Children taught here; the School opened *Midsummer* 1716.
- Northamptonshire.** **Briggflsch.** 30 Children are taught here.
- Bedfordshire.** **Rockingham.** A School here for 12 Children.
- Bedfordshire.** **Woburn and Clackton.** A School for 10 Children.
- Pembrokeshire.** **Lampeter.** A School supported by Subscription.
- Shropshire.** **Shifnal.** A School erected here upon a Legacy of 200 l. to be laid out in Land for teaching and cloathing 6 poor Children for ever.
- Wilm.** 40 Children are taught to read and work here, at the Charge of a Reverend Divine.
- Staffordshire, —** **Bilston.** A Hamlet in the Parish of *Wolverhampton*. Here are 10 Boys taught and cloathed, at the Charge of the Inhabitants.
- Wolverhampton.** To the 2 Schools formerly erected for 50 Boys and 40 Girls cloathed, there is now added a third School for 20 Boys, and 10 Girls not cloathed.
- Suffolk, —** **Borston.** A School for 20 poor Children, supported by the Inhabitants.
- Dalham.** A School for all the poor Children, 20 of which were cloathed *Michaelmas* 1716. and all are taught at the Charge of an eminent Merchant in *London*.
- Peterhill.** A School for all the poor Children, erected 1716. by Subscription, promoted by the Minister of the Place.
- Stowmarket.** 20 Boys taught and cloathed here by Subscription; the School opened *Midsummer* 1715.
- Suffex, —** **Portsmouth.** A School taught here for several of the poor Children, at the Charge of Part of the Offertory, and some private Persons.
- Wiltshire, —** **Littletonbrue.** A School for 7 poor Children, at the Charge of a Reverend Divine.
- Deenz.** in the Parish of *Melkesham*. 24 poor Children taught here upon the Interest of 300 l. given by a Lady lately deceased.

Westhington. The School which serv'd for **Nettleton** and this Place, is now, for the Convenience of the Children, and their being inspected by their respective Ministers, made into two Schools; and are augmented so, that at **Nettleton** 30 Children are taught, 12 of which on Account of Charity; and at **Westhington**, 10 are taught and cloathed.

Torkshire; ———— **Boyland**, 12 Boys and 12 Girls are taught and cloathed here.

Boyland. A School for 20 poor Children, supported by the Inhabitants.
Boyland. A School for all the poor Children, at the Charge of the Parish of **Westhington**.
Boyland. A School for 20 poor Children, supported by the Inhabitants.
Boyland. A School for all the poor Children, at the Charge of the Parish of **Westhington**.
Boyland. A School for 20 poor Children, supported by the Inhabitants.
Boyland. A School for all the poor Children, at the Charge of the Parish of **Westhington**.



Westhington. A School for 7 poor Children, at the Charge of a Reverend Divine, in the Parish of **Westhington**.
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An

An ACCOUNT of some CHARITIES
of the like Nature in other Parts of
the World.

HIS Majesty's Plantations, particularly *New England*, *New York*, and *Barbadoes*, are well provided with Schools for reading, writing, and casting Accompts; and that set up at *New York* for catechizing the Servants and Slaves, by Order of the *Society for Propagating the Gospel in Foreign Parts*, is very much increased under the Care of Mr. *Elias Neau*, formerly a Confessor on Board the Gallies in *France*.

In *Germany*, the famous Orphan-House at *Hall*, founded 1698. has been so much improv'd, that at present about 460 Persons are freely maintain'd therein. Concerning which, see the *Historical Narration in English*, entituled, *Piasa Hallensis*; Parts I, II, III. This Example has occasioned great Endeavours for Promoting Schools in other Parts of *Germany*, among the Protestants of both Denominations.

In the Year 1709. the Reverend Dr. *Mel* set up a School at *Hersfeld* in *Hesse*, which their Highnesses the *Landgrave* and *Landgravine* of *Hesse-Cassel* are pleas'd very much to encourage. And the like has been done in *Switzerland*.

In the Kingdoms of *Sweden* and *Denmark*, the like Endeavours have been used, and particularly in the latter, for sending Ministers, and setting up Schools among the *Finlanders*, in Order to bring them to a true Knowledge of the Means of Salvation.

The *CZAR* of *Russoy* has set up Schools in several of the great Towns in his Dominions.

Several Charity Schools are erected at *Tranquebar* in the *East Indies*, by the Protestant Missionaries sent thither by His Majesty the King of *Denmark*, in the Year 1705. An Account of whose Success may be seen in a Book, entituled, *Propagation of the Gospel in the East*; Published by the Printer of this Account.

At **Fort St. George**, in the *East Indies*, the Governour and Council having contributed liberally towards setting up a Charity School there, in the Year 1715. the Chaplain of the *East India Company* in that Place made so good a Use of their Example among the Inhabitants, that there is now a flourishing School for 30 Children of the poor Inhabitants, of all Christian Nations, in that Garrison, taught, cloathed, and wholly maintained: And the Honourable *East India Company* in London, to shew their Readiness to countenance and encourage so good a Design, have given a large House and Ground in the Fort to this School. Endeavours are also using to erect Schools there, and at **Fort St. David**, for instructing the Children of the Heathen in those Places in the Christian Religion, together with Writing, and casting Accounts.

THERE having sometimes happen'd much Difficulty in obtaining a *LEGACY* given to the *Charity-Schools*, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such *Legacy* may be so expressed, as to prevent any Scruple about paying it; which may be done after this Manner.

ITEM I. A. B. do give and bequeath unto G. H. of the Sum of Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity-School, for teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of in the City of or in the County of for the Use of the said School.

APPEN.



APPENDIX.

Numb. I.

A Form of a Subscription-Roll

FOR A

CHARITY-SCHOOL.



WHEREAS Prophaneness and Debauchery are greatly owing to a gross Ignorance of the Christian Religion, especially among the poorer Sort: And whereas nothing is more likely to promote the Practice of Christianity and Virtue, than an early and pious Education of Touth: And whereas many poor People are desirous of having their Children Taught, but are not able to afford them a Christian and Useful Education: We whose Names are underwritten, do hereby agree to pay Yearly, at Four equal Payments, (during Pleasure) the several Sums of Money over-against our Names respectively subscribed, for the setting up a Charity-School in the Parish of *in the City of* *or in the County of* for Teaching poor Boys, or poor Girls, or poor Children, to Read, and instructing them in the Knowledge and Practice of the Christian Religion, as profess'd and taught in the Church of England; and such other Things as are suitable to their Condition and Capacity. That is to say,

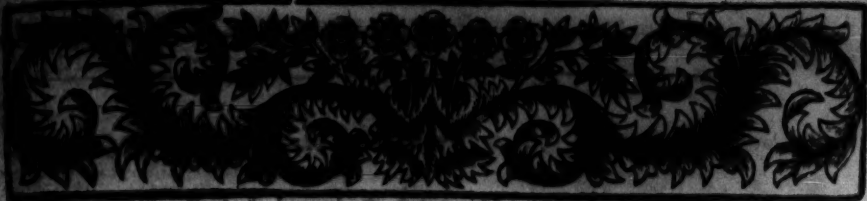
l. s. d.

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I A. B. do Subscribe — — —

Numb. II.

A LIST of the Charity School-Masters and Mistresses, who have been sent from London into the Country; and who will be ready to inform any Persons that shall apply to them, in the Methods used in the London Schools.

Mr. Innes, at	Andover in Hampshire.
Mr. Dixon, } at	Bath, Somersetshire.
Mrs. Bell, }	
Mr. Jos. Karfoot, } at	Boston, Lincolnshire.
Mrs. Karfoot, }	
Mr. Geo. Longden, } at	Bristol, Somersetshire.
Mr. Wilson, }	
Mr. Savage, at	Chelmsford, Essex.
Mr. Good, at	Cheswick, Middlesex.
Mr. John Hudson, at	Exeter, Devonshire.
Mr. Rob. Michener, at	Eye, Suffolk.
Mr. John Hughes, at	Kilsmerdan, Somersetshire.
Mr. Acors, at	Mells, in Somersetshire.
Mr. Forster, at	Neyland by Stoke, Suffolk.
Mr. Mansel, } at	Normich, Norfolk.
Mrs. Mansel, }	
Mr. Jonathan Hasselden, at	Potterne, Wiltshire.
Mr. Jones, at	Richmond, Surry.
Mr. Hopkins, } at	Rumford, Essex.
Mrs. Hopkins, }	
Mr. W. Markham, at	Tiverton, Devon.
Mr. J. Dewell, at	Winchester, Hampshire.
Mr. Hanson, at	Wisbech, Cambridgeshire.
Mr. Tho. Thornicraft, at	Woburne, Bedfordshire.
Mr. Tho. Walker, at	Wotton Under-Edge, in Gloucestershire.

N. B. The Inhabitants of Wisbech were so pleased with the Improvements of the Charity Children under the Care of their Master, that they sent to London for another Master, qualified to teach the Children of those House-keepers who were able to pay for their Instruction, after the same manner; and Mr. Sims being sent thither, gives great Satisfaction.

An ACCOUNT of the RATES of Cloathing Poor Children belonging to CHARITY-SCHOOLS.

The Charge of Cloathing a BOY.

A Yard half-quarter and Nail of Grey Yorkshire	l.	s.	d.
Broad-Cloth, 6 quarters wide, at 3 s. 4 d. per	00	03	11
Yard, makes a Coat for a Boy 9 Years old			
Making the Coat, with Pewter Buttons, and all other	00	01	00
Materials			
A Waistcoat of the same Cloth lined	00	04	02
A pair of Breeches of Cloth or Leather lined	00	02	11
1 Knit Cap, with Tuft and String, of any Colour	00	00	10
1 Band	00	00	02
1 Shirt	00	01	06
1 Pair of Woollen Stockings	00	00	09
1 Pair of Shoes	00	02	00
1 Pair of Buckles	00	00	01
1 Pair of Knit or Wash-Leather Gloves	00	00	07
The Total	00	17	11

The Charge of Cloathing a GIRL.

3 Yards 3 Quarters of blue long Ells, about yard wide,			
at 18 d. p. Yard, makes a Gown and Petticoat for a	00	05	71
Girl 9 Years old			
Making thereof, Strings, Body-lining, and other	00	01	00
Materials			
A Coif and Band of fine Ghenting	00	01	00
A Shift	00	01	06
A White, Blue, or Checquer'd Apron	00	10	00
A pair of Leather Bodice and Stomacher	00	02	06
1 Pair of Woollen Stockings	00	00	09
1 Pair of Shoes	00	10	10
A Pair of Pattens	00	00	09
1 Pair of Buckles	00	00	10
1 Pair of Knit or Wash-Leather Gloves	00	00	07
The Total	00	16	7

N.B. The different Stature of Children is allowed for here, and so Children, between the Ages of 7 and 12, (where there are as many from 7 to 9, as from 9 to 12 Years old) may be cloathed at these Rates.

Where the Cloathing of a Boy or Girl is to last them for one Year, there must be an Allowance made of 1 Shirt and 1 Band more for the Boys, and of 1 Shift, 1 Coif, 1 Band, and 1 Apron, more for the Girls. And so of Stockings, Shoes, and Gloves, &c. for both Boys and Girls, where found necessary.

The Particulars abovementioned may be had at Mr. R. Parker's, in Queen's-Court at St. Katharines by the Tower.

Numb. IV.

CATALOGUE OF BOOKS,

Fit to be put into the Hands of the
MASTERS of CHARITY-SCHOOLS.

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